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WHO SHOULD TEACH? (editorial on page 6)

CANADIAN JEWISH NEWS

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Toronto Arab extremists talk about "killing Jews"

AL FATAH ORGANIZES BIGOTS IN CANADA

Canadian Jewish News reporter covered closed Arab conference at Rochdale

An editorial

ADOLF II: THE END

We congratulate the new anti-Fascist generation in free West Germany upon its victory: the political liquidation of Neo-Nazism. Adolf von Thadden is finished. All those who believe in the New Germany that rose from the ashes of the destruction wrought by Adolf I note with satisfaction the new German immunity against demagogues who would lead their people — and the world — to a new holocaust. The end of Adolf II must be a great disappointment to the Neo-Fascist regime in East Germany (Red outside, brown within).

To us, intransigent anti-racists, the end of Adolf II is an encouragement — it strengthens our Jewish faith in man.

Golda conquers America

U.S. SUPPORT FOR ISRAEL "TOTAL, AND UNWAVERING"

by the CJN Israeli correspondent

Jerusalem.- Israel is making an effort not to show any enthusiasm about Golda Meir's American state visit. Yet she has every reason to be satisfied and, also, every reason to play down this sentiment for political reason. Yet one Israeli official, when asked what he thinks about the "tachlis," the result of Mrs. Meir's trip, referred this writer to President Nixon's statement on the eve of last year's elections. At that time candidate Nixon said:

"One fact is this: Israel's enemies can afford to fight a war and lose. They can come back to fight again. But Israel cannot afford to lose even once. America knows that and America is determined that Israel is here in the family of nations to stay.

"I support a policy that would give Israel a technological military margin to more than offset her hostile neighbors' numerical superiority . . . If maintaining that margin of superiority should require Phantom F-4 jets, we should supply these jets so they can maintain that superiority."

The official then quoted Mrs. Meir, from the Premier's address, last weekend, at the National Press Club in the American capital. Said Mrs. Meir:

". . . There has been a policy followed by the United States of sensitivity to the balance of power in the Middle East. This is the policy being followed now and I have reason to believe it will be followed in the future."

The Israeli press, in order to clamp down on its enthusiasm quotes the New York Times evaluation of Golda's visit. Following are the most relevant excerpts from the very conservative and very cautious Times.

" * Mrs. Meir heard from U.S. Secretary of State William P. Rogers that American support for Israel would be "total and unwavering." The Secretary also told her of a negotiating process he had discussed at the United Nations with the Foreign Ministers of the Soviet Union, France, and Britian, in which Dr. Gunnar V. Jarring, of Sweden, might become an intermediary between Israeli and Arab delegations in separate offices. This is known as the "Rhodes formula," used by Dr. Ralph J. Bunche to mediate between the Arabs and Israelis on the island of Rhodes in 1948-49.

* The Foreign Minister of Egypt, Mahmoud Riad, said at the United Nations that such negotiations are already under way. "We are doing here exactly the same thing we did in Rhodes," he said. Dr. Jarring is the new Dr. Bunche - the representative of the Secretary General.

* Mrs. Meir, noting that Cairo had immediately repudiated Mr. Riad's statement, was skeptical when asked about the Rhodes formula here. But she indicated it would be acceptable, saying that "Israel is not particular about names but is particular about substance."

* Mrs. Meir brought what she whimsically referred to as "my shopping bag" and asked Mr. Nixon to fill it up with more Phantom jets for the security of her nation and to give it a bulge with some help for the Israeli economy that has been strained by defense expenditures.

* More important, she came looking for the intangibles - the understanding, the assurance, the moral commitment that might lead later to delivery of the tangibles. The United States has no legal obligations, no defense treaty with Israel on which Mrs. Meir could call, which meant she had to rely on precedent and the disposition of the Nixon administration.

* From all appearances, Mrs. Meir got from President Nixon the assurances she sought."

ISRAEL'S PRIME MINISTER CONCLUDES HER TRIUMPHAL VISIT TO THE UNITED STATES.-Mrs. Golda Meir, on the steps of New York's City Hall on Monday. On left mayor Lindsay holds medal presented to him by Jerusalem leader. 15,000 cheered Golda.

More pictures on page 5

Exclusive from the United Nations

SHARP AT EAST RIVER CANADA AS PEACE BROKER

by the CJN diplomatic editor

United Nations, New York.-The long awaited statement by Canada's Minister of External Affairs, Mitchell Sharp, impressed the Assembly by what one diplomat termed "Canada's aspiration to neutrality leading to peace mediation."

Whether true or not, United Nations experts here maintain that Canada is playing an extensive behind-the-scenes role in trying to bring together parties in conflict whether in the Middle East, in Nigeria or even on a larger scale — in the current Ottawa-Peking negotiations. Mr. Sharp's very impressive speech, observers say, also underscored Canada's willingness to compromise when her own interests are involved.

Discussing this country's problem in the Artic waters, a problem to be taken up with the United States on the question of the U.S. rights and international rights of passage, observers here stress Mr. Sharp's explanation. He said: "The Artic waters-policy of Canada will not run counter to international law...we must be prepared in the interests of peace to limit our sovereignty."

Concerning the Middle East, diplomats see an indirect criticism by Canada of the recent, too-often repeated verbal condemnations of Israel when our Foreign Minister said:

"A practise is being developed of forcing the Assembly to vote on resolutions involving moral judgment which the organization has neither the capacity nor the legal authority to carry out."

A Western diplomat known as a friend of Israel told The Canadian Jewish News about this statement:

"Excellent but would it not have been better had Mr. Sharp used the term 'immoral'? But then Mr. Sharp would not have been in the tradition of recent Canadian diplomacy.

"Also one must regret Mr. Sharp's endorsement of the Big Four discussions on the Middle East. It is clear that each time the Big Four meet, Arab extremists feel they do not need to negotiate with Israel."

Mr. Sharp, in his address to the 126-member United Nations Assembly on Monday, urged new techniques and priorities. But according to some observers, concerning Israel, Canada's Foreign Minister, to use his own words in the Assembly speech, "member nations are locked in outdated concepts" and "find debate to be a convenient substitute for action."

Concerning Israel, the Canadian Government last week has moved into the almost final stages of negotiations leading to direct air flights from Israel to Canada and from Canada back. Members of the Israeli delegation left Canada this week following a reception given in Ottawa by His Excellency Gershon Avner. The members of this delegation are hopeful that not later than April, 1970, Canadian Airline will fly directly to Israel and El Al will fly to Canada.

MISLEAD PUBLIC MEETING AT PHILLIPS SQUARE

by David Birkan, The Canadian Jewish News Reporter

The Canadian Jewish News assigned reporter David Birkan to cover the Toronto pro-Arab terrorist activities. While at Nathan Phillips Square the agitators spoke about "Jews" as opposed to "Zionists," at the private meeting, at Rochdale College, the most obnoxious antisemitic propaganda was disseminated.

Reporter Birkan was there, at the closed Rochdale meeting. Following is his story:

About 150 people assembled in front of the Toronto City Hall on Saturday under banners of black, white, green, and red, to show their support for the Arab terrorist group known as the Al Fatah.

"Long live the people's war," they shouted.

"Down with Zionism."

"Long live the Al Fatah."

Until they began their chants, the people assembled by the "Committee for the Liberation of Palestine" seemed merely another colorful mixed group, like the many that have gathered on the square named in honor of the long-serving Jewish mayor of Toronto. They could have been, in the language of social science, a random sampling of a population segment.

One thing united them: hope for Israel's destruction.

The signs they brandished bore the same message in English and Arabic urging the destruction of the "Zionist imperialist state supported by United States imperialism."

The "Committee for the Liberation of Palestine" organized the demonstration. Formed one month ago, the group has no telephone number or street address. The only link with the public is a post-office box number.

The fearful anonymity which clothes the new organization is worn by its leaders as well. One blonde man, about 25 years old, who was encouraging the demonstrators, refused time after time to give his name to the press.

"I am a member of the Canadian Union of Students," he said, between shouts of "Down with Israel!" He would only add that he was a member of the "Committee for the Liberation of Palestine." Again asked for his name, he muttered something about Zionist reprisals and bobbed back into the crowd.

The same young man also refused to confirm that his Committee had any actual contact with Al Fatah. "Everyone here," he said, "is connected with Al Fatah. They are fighting U.S. imperialism in Palestine. We are fighting it here." More than that he refused to say.

HAMILTONIAN EMBARRASSED

A Jordanian immigrant in the march denied that there was any connection at all. Ali Sheideh, a Hamilton furniture maker who had come to Toronto along with 50 other members of the Moslem Association of Hamilton, said his "Association" had no affiliation with the Middle East terrorists.

The president of the Association, Quasem Mahmud, also maintained that he and the terrorists were unconnected.

Neither his group of 500 members nor the two societies which represent Toronto's 4,000 Moslems have anything to do with the guerrillas, according to Mahmud. He said the clubs were financed largely through donations.

But, why did they demonstrate with Al Fatah, someone asked.

No answer.

A Haifa-born hydro worker was holding a sign "favoring" Arab-Jewish relations. "Jews and Arabs," he said in reply to the reporter's query, "have been living together for centuries," until "Zionism" was introduced in the Middle East. "The Arabs could not buy this.

"We do not object to Jewish existence but we are against a Jewish State."

After a five minute speech identifying the 1960's as "the epoch when oppressors arise against their oppressors," and equating the Israeli state with Nazi Germany, the demonstrators began their march to Queen's Park.

They waved their posters and flags up Yonge Street to College as the blonde young man and a squat dark woman in the front of the double line prodded them on. Shoppers stopped to stare, but no one seemed to take them seriously. Even some of the marchers themselves wore shy smiles of awkwardness.

DRUSES PERSECUTED BY SYRIANS

Walking 50 feet before the Arab picketers were two pro-Zionist marchers, non-Jews. They almost completely ignored the Druse Arab from Syria and the York University student. "I want to show," said the York student pointing to the crucifix he wore on a blue ribbon around his neck, "that I'm one of the Christians who stand up for the Jew's right to Israel."

The Druse was protesting Arab persecution of his people before the Israelis took over Jerusalem after the Six Day War.

Except for the loud cries breaking up the normally silent atmosphere of Queen's Park on a Saturday afternoon, there were no disruptions during the two-hour demonstration.

It concluded with a few words by worker Bob Cruise maligning so-called imperialist Israel and its ally the U.S. Afterwards the Palestinian national anthem was sung, and the remaining members sought donations for the Committee.

As I saw it, the awkward gangling body of Saturday's march contained another incarnation of the spirit of anti-semitism. Hate for the Jew was behind it.

The actual events of the demonstration itself did not warrant such a conclusion. There were no incidents between the marchers and the half-dozen Jewish youths who came to distribute leaflets outlining the Zionist version of what was happening in the Middle East. The non-Arab leaders of the march denied that to them "anti-Zionism" meant anti-semitism. And the Arab demonstrators themselves, except when they were chanting their slogans, proved, at least to this reporter, to be quiet and approachable. "Zionism," they claimed, was the object of their hatred, not Jews.

One marcher carried a sign saying that Jews and Arabs could live in peace if it were not for "Zionism's" aggression. It was even suggested that "Zionism" oppressed the Jew as much as it did the Arab.

GERMAN AMONG "ARABS"

Despite their objections I still got the impression that it was the Jews the demonstrators were chanting their slogans against. It was not that cry I heard halfway through the demonstration "down with the Jews" that bothered me, or one semi-comic demonstrator, a buffoon with long black hair, moustache and black sweater holding in a pot belly, babbling words in German which translated in English to "kill the rest of the Jews." They did not make me feel uneasy; I took them for the exceptions, for the crackpots

(cont. on page 5)

Commentary

by M.J. NURENBERGER

CP AND CBC: WHAT REPORTING!

The Canadian Press and CBC are so attuned to extending coverage to any extremist demonstration against Israel that they omit other issues in the recent "anti-imperialist" Marxist rallies.

The most recent example of unfair coverage:

Sunday night Israel's Foreign Minister Abba Eban addressed the Combined Jewish Appeal dinner in Montreal's Queen Elizabeth Hotel. During his address, the Foreign Minister of Israel made important statements on the position of his country. His statement about official Arab stubbornness in refusing to recognize Israel was lost in the reports of both the Canadian Press and CBC who chose instead to feature the pickets on Dorchester Avenue.

The Canadian Jewish News reporter was there. It was a miserable show as far as demonstrations go. He counted less than one-hundred demonstrators, a figure which included boys and girls who would never miss any demonstration, for or against Israel.

On the other hand, the leftist group that organized the demonstration not only turned against Israel but essentially against Bourguiba, the President of Tunisia.

Two texts, both in French, were distributed by the leaders of the demonstration. One, rather brief, attacked "the Zionist agent, Abba Eban," and linked U.S. imperialism and Zionism.

The other leaflet a three-page one, accused the Tunisian regime of Habib Bourguiba of all kinds of political crimes. It seems the "anti-imperialists" now are ready to take over Tunisia after Lybia. This perhaps is the big news, as certainly is this *new* campaign against Bourguiba.

But obviously, for the reporters of CBC and the Canadian Press it was easier not to read this literature but to take the easy way out. Is there a better and more facile way of covering such a demonstration than by saying that Arabs demonstrate against Eban?

****

A similar lack in real reporting can be seen in the manner in which the anti-Israel demonstration in Toronto was covered. At City Hall Square the demonstrators, acting in concert with the new tactic dictated from Moscow and Cairo, denied "anti-semitism" and protested against "Zionism". This new attempt at confusing the issues was bought for what it was worth by the Toronto dailies while the actual conference of the Arab would-be terrorists at a local college was "reported" by dailies without any reporter there.

The Canadian Jewish News reporter was there, at the Arab conference. He was shocked by the harshness of the talks which may lead to violence in action.

But where was the CBC, the Canadian Press? Where were reporters of our dailies when this venom against Jews and for terror spewed forth at Rochdale College?

How Stalin ordered Mikhoels murder

New York (JCNS).- Svetlana Alliluyeva, Stalin's daughter, who fled from the Soviet Union in 1966 and settled in America, discloses in a new autobiography that she heard her father discussing plans to murder a Jewish actor and describe it as a car accident.

In Only One Year, which is being published here, 43-year-old Mrs. Alliluyeva writes:

"In 1948, quite by chance, I almost became a witness to an intentional murder.

"The State Jewish Theater in Moscow had been closed down, declared, a 'hotbed of cosmopolitanism'.

"Solomon Mikhoels was the theater's director, a well-known actor and public figure . . .

"During one of my rare meetings with him (Stalin), I entered his room when he was speaking to someone on the telephone.

"He said: 'Well, it's an automobile accident.'

"I remember so well the way he said it: Not a question but an answer, an assertion. He wasn't asking, he was suggesting: 'An automobile accident.'

"The newspapers, of course, reported the event as an 'automobile accident.'

"He had been murdered and there had been no accident. 'Automobile accident' was the official version, the cover-up suggested by my father when the black deed had been reported to him."

POPE PAUL'S JERUSALEM PLAN

Rome (JCNS).- In a message to King Hassan of Morocco Pope Paul VI appealed to the three great monotheistic religions to reach an agreement to recognize "the unique sacred character of the Holy Places, Jerusalem in particular."

The Pope said that an "episode as deplorable as the (Al Aksa) Mosque fire, by contributing to religious feelings and stimulating all efforts to safeguard the unique sacred character of Jerusalem, may finally facilitate the search for a solution honoring God and the Holy Places and assuring peace."

By not mentioning international guarantees and by appealing to the three monotheistic religions, Pope Paul is close to the position adopted by Israel's leaders, who have always advocated the finding of a way to guarantee the Holy Places through religious and not political means.

Opinions

by Terence Prittie

DISAPPOINTMENT IN FULFILLMENT

In this over-critical age it is almost impossibly difficult to determine whether a country or community has achieved, and is achieving, as much as it should, and it is very easy to reach a negative judgment.

It is particularly difficult to decide how far a country like Israel has, in the broadest terms, 'succeeded'. Israel set out 21 years ago with so many more problems to solve than any other country in the world and is, necessarily, left with so many of those problems unsolved today. I suppose one convenient yardstick would be a comparison between Israel and, say, the democracies of Western Europe, whose own economic, political and social problems are most nearly akin to those of Israel. Here, then, is a brief comparison.

On the economic front Western Europe has, in the past 21 years, seen a fair degree of expansion and a substantial raising of living standards. The picture has been darkened by monetary inflation, an alarming increase in the cost of living, and serious labor troubles in some countries, although not in others.

By comparison, Israel has done outstandingly well. In 1948 she could scarcely be said to have had a national economy at all. Her 21 year performance in settling hundreds of thousands of refugees, in building homes for them, in creating totally new industries, and in developing agriculture, has been truly remarkable.

Economic management has been far more successful than in the democracies of Western Europe, the economic effort of the community has been greater and more sustained. Israel has offered an epic example of virtually a whole community setting out to understand the terms of its economic existence, and to improve them. The nearest approach to this in Europe is probably the performance of West Germany.

Where internal politics are concerned, there has been an unmistakable trend in Western Europe towards disillusionment and frustration, with an undertone of incipient anarchy and clear signs of social fragmentation. The general disillusionment with government as such -- rather than with particular governments -- has been accompanied by an incipient "war of the generations," with European youth loudly and even violently proclaiming its disenchantment with present-day Parliamentary democracy. There have been some examples of blatantly opportunistic, even deliberately deceitful administration, and a mass reaction of social irresponsibility.

There have been plenty of complaints in Israel, too, about the 'Establishment' and the older generation, about party huckstering and 'protekzia.' But the Israeli community has shown a remarkable cohesion whenever there has been a crisis (one might even argue that a plethora of crises has encouraged this cohesion). The Knesset has often reverberated to windy argument, but its members have shown a keen sensibility of national interests.

There are differences of outlook between young and old -- why should there not be? -- but no 'war of the generations.' Israeli industrial management, like management elsewhere in the Western world, has needed prodding; but Israeli labor has only occasionally succumbed to the temptation of the irresponsible pursuit of self-interest.

Israel, in fact, has largely achieved what she set out to do -- develop her own version of the self-aware, compact, highly vocal and 'ideal' democracy of the Greek city-state of the past.

Where what might be loosely termed a 'place in the world' is concerned, Western Europe -- but for the temporary revival afforded by the organization of EEC -- has been in a state of decline. She has remained at odds with her Communist East European neighbors, disunited, mainly inward-looking. Israel, of course, has had her own troubles in finding her place in the world, meaning primarily a place in the Middle East.

Had one been granted one operative wish on behalf of Israel, made in 1948, it would have been that she would be allowed to settle down in peace and friendly relations with her Arab neighbors. In the event, Israel has made a number of tentatively friendly gestures, all of which have been repulsed. If one has ventured an oblique criticism in this respect, it is that Israel must show even more imagination in the future -- an easy thing for an outsider to say!

It is too early to answer the question -- whether Israel is a disappointment or a fulfilment. But one can readily answer the question: which has she been so far? Her record has been a fine one -- a cohesive community built out of people from 70 countries, a flourishing industry created almost from scratch, hope and homes given to hundreds of thousands of destitute refugees, social achievement wedded to a maintained social ideal, a military machine which has twice proved itself in battle.

What I myself expected of Israel in 1948 was nothing like as much as this, and I was relatively an optimist. How many impartial observers were there at the time -- let alone anti-Zionists -- who predicted that Israel could not possibly survive unless she came to terms with her Arab neighbors, and would be swallowed up by them when she did so?

Of course, there are dangers for Israel other than that of Arab encirclement and invasion. Politics may become too functional. The spiritual content of the community may diminish, if religious institutions do not modernize in some degree.

There is a danger of two different national psychoses developing -- that of a permanent defensive posture which could militate against constructive and imaginative political thinking, and that of a go-it-alone complex, which has been encouraged by the bias of the United Nations and the failure of the Great Powers in the Middle East. The sabra could move into a more inward-looking phase as a result, for he already has a slight tendency to snap his fingers at the rest of the world.

But these fears are modified by the Israeli performance so far. It has been unique in its way in history.

A young Israeli soldier says the blessing over the Etrog and the Lulav during the festival of Succot

IRAQ

NEW TERROR

London, (JCNS) Iraq's 93-year-old Chief Rabbi, whose son has been held in an Iraqi prison since the beginning of the year on espionage charges and who is himself virtually a hostage of the Iraqi regime, is to call a conference of Jewish leaders in Arab lands to denounce Zionism and Israel.

This was reported by a leading Lebanese magazine, Al Usbu al Arabi, which said that its correspondent interviewed Rabbi Sasson Khadouri in Baghdad, the JCNS Foreign Staff learns.

The magazine quoted the aged Chief Rabbi as saying that, since its creation, Israel had been the source of all the troubles of eastern Jewry and was responsible for depriving the Jews of Iraq of their right to practise the professions.

"MY SON IS INNOCENT"

Asked about the execution of 54 people, including eleven Jews, on charges of spying against Iraq, Rabbi Khadouri was quoted as saying: "A traitor must be executed". Of his own son, he said: "I am confident he is innocent. His name was just mentioned in passing".

Among those countries whose Jewish leaders would be invited to attend an anti-Zionist conference, Rabbi Khadouri was said to have listed Egypt, Syria, Lebanon, Algeria, Tunisia and Morocco.

There are an estimated 77,000 Jews still living inside the Arab world, some - as in Iraq, Syria and Egypt - in prisons. It would be virtually impossible for the leaders of these Jewish communities, some no more than caretakers of decaying synagogues, to refuse an invitation to such a conference.

CAIRO CALL

Meanwhile, the Cairo newspaper, Al Ahram, this week urged Palestinian Arab organisations to call on Arab States to welcome back any Jews who want to return from Israel to their former homes.

The call was taken up by the radio stations of two terrorist organisations, which see the establishment of a new Palestinian State devoid of Zionism, in which the Jews will be made welcome.

UPHEAVAL IN EGYPT

Nasser a prisoner in power struggle?

A senior Nasser aide dismissed, the Army and Navy chiefs replaced, a visit to Moscow called off—but not one word from President Nasser. An expert on Arab affairs examines possible reasons for the Egyptian leader's silence.

It will be some time before the dust settles on the latest upheaval in Cairo, in which Aly Sabry, a former Vice-President and head of the Arab Socialist Union, the only legal party in the country, was dismissed, and the Army and Navy chiefs replaced.

Cairo said that the appointment of the new Army chief, General Mohammed Sadek (to replace General Ahmed Ismail Aly) and the new Navy chief, Commander Abdel Rahman Fahmy (to replace Commander Fuad Zikry), was "part of a general shake-up, bringing scientifically qualified, militant young elements into positions of senior command."

However, as General Sadek, former chief of military intelligence, is only one year younger than General Ismail Aly, this seems patent nonsense.

Hardly a crime

Equally astonishing was the reason given for the dismissal of Sabry. It is unbelievable that, in Egypt of all places, the President's right-hand man (or, more correctly, his Left-hand man) was deprived of office and power for transgressing the customs regulations on his return from a visit to the USSR.

If these and other indicators signify not a routine reshuffle, but point rather to an internal power struggle, the question is who is struggling with whom, and even whether Nasser is currently involved in the struggle at all.

His present bout of "flu" and the fact that he did not receive the Jordanian Foreign Minister, who came to Cairo specially to see him with "an important message from King Hussein," as well as the sudden decision to call off his visit to Moscow, indicate either that he is much sicker than is officially admitted, or even that there is a group in control in Cairo which is keeping the President isolated and incommunicado.

This second possibility is fully consistent with a situation in which a rival group may have seized power, but do not feel strong enough either to remove Nasser publicly or to eliminate him.

The emergence of the former head of military intelligence as Army Chief of Staff could be significant in this context. For, apart from the Army, which has been badly shaken by defeat and continuing humiliation at the hands of the Israel Defence Forces, the Egyptian security services, with their own structure and loyalties, provide the only power base in the country from which any challenge to the régime could be mounted.

President Nasser—out of the limelight

While it is still impossible to say with certainty what is happening in Cairo, there are grounds for an intelligent guess that a powerful group is trying to lessen the grip of the Soviet Union and that the struggle is continuing, with Nasser's position still in the balance.

His sympathies lie on the Russian side, not with the opponents of Soviet control.

Soviet influence is strongly entrenched because of Egypt's economic and military dependence on Moscow and will not easily be removed.

The aim of any rival group is probably to relax the Soviet grip initially, and to restore some other contacts and ties.

The timing of the upheaval in Egypt is not accidental either. Two events especially ought to be taken into account when dealing with the question: Why now? The first is the spectacular Israeli raid in the Gulf of Suez, followed by the air battles, which revealed most clearly that the Egyptian forces are still no match for the Israelis, despite Soviet armaments and training.

Coupled with reports of new Soviet talks with the Americans about a settlement in the Middle East, this has heightened the sense of disillusionment with the Russians.

The Egyptians blame their failures on the equipment and the training of their armed forces—and both these are Soviet.

The second development which might have influenced the timing of the Egyptian upheaval is, strangely enough, the Libyan military coup which deposed King Idris.

Although on the face of it, the Libyan take-over might seem to have been an encouragement for Nasser and his policies, it has had other effects which weakened or threatened to weaken the Egyptian régime. For the overthrow of King Idris has gravely alarmed King Feisal of Saudi Arabia and the Ruler of Kuweit, who, together with Idris, have been doling out some £100 million annually to Egypt ever since the end of the Six-Day War.

Libya's strength

It may well be that Feisal has been turning the screw, or, as so often in the past, encouraging anti-Nasserist elements in Egypt. It is also on the cards that whereas King Idris *had* to contribute to the upkeep of Egypt, the newly established junta in Libya has neither the need nor the desire to submit to the same old blackmail extracted from the "reactionary" oil-rich rulers.

Thus Egypt may be facing a considerable reduction, or even a complete cessation, of her dole, not only from the alarmed rulers of Saudi Arabia and Kuweit but also from the revolutionaries in Libya.

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11TH. REGIONAL CONFERENCE OF JEWISH EDUCATION
1ST. REGIONAL CONFERENCE OF JEWISH CAMPUS YOUTH
PROGRAM
(All sessions at King Edward Hotel, Toronto, unless otherwise noted)

SATURDAY, OCTOBER 11
9:00 p.m. — Official Opening Session
Subject: "Our Jewish Life Today: Diagnosis"
Presentations: Prof. Arthur Kruger, Mr. Abie Pesses, Mr. J.B. Salsberg
Discussions from the Floor
11:00 p.m. — Reception for Delegates

SUNDAY, OCTOBER 12
9:00 a.m. — 11TH REGIONAL CONFERENCE ON JEWISH EDUCATION
9:00 a.m. - 12:15 — Opening Session: Youth Education
9:00 - 9:15 — Chairman's Opening Remarks
9:15 - 10:00 — Guest Speaker: Dr. Leon Spotts, Philadelphia
Topic: "Challenges in Jewish Education"
10:00 - 10:20 — Discussants: Rabbi Sh. K. Weinberg, Mr. Mark Okrent
Topic: "Coping with the Challenges"
10:20 - 12:00 — Discussion from the Floor
12:30 - 3:30 — Luncheon and Afternoon Session
Panel Discussion: Mr. David E. Newman, Q.C., Moderator; Mr. Saul Field; Mr. Gerald Gladstone; Prof. Eli Mandel
Topic: "Creativity - Culture - Community"
Discussion from the Floor
4:15 p.m. — Celebration of 120th Anniversary of Jewish Community at Holy Blossom Temple

2:00 - 5:30 p.m. (concurrent with general conference sessions) — 2ND REGIONAL CONFERENCE OF JEWISH CAMPUS YOUTH
Opening Session: "Campus Crisis - the Jewish? Student"
2:00 - 2:10 — Chairman's Introductory Remarks
2:10 - 2:30 — Film: "On Strike" (Documentary on student disturbances at San Francisco State College last year)
2:30 - 3:00 — Discussion Lead: Mrs. Anita Latner, Mr. Ken Stone
3:00 - 5:15 — Discussion from the Floor
6:30 p.m. — 21st Regional Conference Dinner and Session
Introductory Remarks: Mr. Sydney M. Harris, Q.C.
Presentations: Rabbi Bernard Baskin, Mr. Saul Hayes, Q.C.
Topic: "Our Jewish Life: Perspectives and Prospects"
Discussion from the Floor
8:00 p.m. (concurrent with general conference session) — Joint Event: Campus Youth Conference - B'nai B'rith Hillel
Lecture by Isaac Bashevis Singer
At the Downtown Y.M.H.A., Spadina and Bloor

MONDAY, OCTOBER 13
9:00 - 11:00 a.m. — Community Relations Session
9:00 - 9:30 — Presentation: "New Dimensions in Community Relations"
9:30 - 10:00 — Report on JCRC Program: Mr. John A. Geller, Q.C.
10:00 - 11:00 — Discussion from the Floor
11:00 - 12:00 — Israel Public Affairs
Report: Rabbi Dr. W. Gunther Plaut
Discussion
12:00 - 12:45 — Foreign Affairs
Report: Mr. Alan Rose
Discussion

9:00 a.m. - 12:45 (concurrent with general conference session) — REGIONAL CONFERENCE OF JEWISH CAMPUS YOUTH
Topic: "My Son, the Doctor - My Son, the Revolutionary?"
Discussion Leader: Hon. Sidney Green, Minister Health & Social Services, Manitoba
1:00 p.m. — Closing Luncheon
Topic: "Congress and the Community in the 1970's"
Report on Campus Youth Conference (10 minutes)
Evaluation of Conference and the Road Ahead
Dr. Ben Lappin
Mr. Sydney M. Harris, Q.C.

21ST. REGIONAL CONFERENCE
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BULLETINS

SIGN OF FRENCH THAW

Paris, (JCNS) There has been a slight thaw in relations between Paris and Jerusalem during the past week, with France asking Israel to submit a list of spare parts and small items of war materiel which Israel needs. A speedy reply has been promised on the possibility of lifting the embargo on these requirements.

However, it is understood that, even if a "selective embargo" replaces the existing restrictions, France will still not deliver the 50 Mirage jets for which Israel has paid.

RIPS TRIAL REPORTED

London, (JCNS) A report that the trial of Ilya Rips opened in Riga on September 20 has not been confirmed, the JCNS Foreign Staff learns.

Rips, the 21-year-old Jewish student who set himself on fire in the Latvian capital last April, is said to have been charged with anti-State activities.

Why Rips tried to commit suicide has never been clear and reports have claimed variously that he was protesting against Russian actions in Czechoslovakia or against being refused permission to emigrate to Israel.
-30-

JEWISH-BORN PRIEST HELD IN RUSSIA

London, (JCNS) Anatoly Emmanuilovich Levitin-Krasnov, the 54-year-old theologian of the Russian Orthodoc Church and a leading member of the group of dissident Soviet intellectuals, who is of Jewish origin, was arrested in Moscow earlier this month, thw JCNS Special Correspondent on East European Affairs learns.

Although no official reason was given for his arrest, it coincides with a new wave of Soviet attacks on religion and follows a lengthy article in Nauka i Religia, the Soviet atheist monthly, on religious reformers in the Russian Church. Krasnov-Levitin was the only individual to be singled out in the article as an enemy of the State.

Anatoly Levitin-Krasnov is a veteran of Soviet labour camps and was released in 1956.

He became a convert to the Russian Orthodox faith during the Second World War.

NEW SET UP IN SECURITY COUNCIL STILL WORSE FOR ISRAEL

New York (JCNS).- Five new permanent members will be elected to the Security Council during this session of the United Nations General Assembly, to take their seats in January, but the net effect of the change will be nil as far as Israel's ability to get a fair deal is concerned. If anything, the composition of the new Council will be slightly worse that that of the present body, where there are nine automatic "ayes" for any anti-Israel resolution - the number needed for a majority. There will still be nine, but they will be much louder.

Burundi will replace Senegal; Poland, Hungary; Sierra Leone, Algeria; Syria, Pakistan; and Nicaragua, Paraguay.

Syria's replacement of Pakistan is merely a geographical matter; it will actually replace Algeria as the Arab member. Its designation for the seat by the Asian members of the U.N. is the scandal of the year, coming as it does precisely at a time when Damascus, condoning the hijacking of a TWA aircraft, is holding two Israeli passengers in prison, in spite of universal condemnation of both the hijacking and the detentions.

Poland and Hungary are both Moscow satellites, Burundi is one of the most extreme of the Leftist countries in Africa and makes pro-Mao gestures from time to time. It has relations with Israel and has technical assistance from her, but there have been ups and downs in these relations.

Sierra Leone is one of the less stable among the many unstable governments of Africa. It had quite friendly relations with Israel before its comparatively recent change of regime, but today they are described as "not bad but not as reliable as before."

Paraguay's replacement by Nicaragua is expected to make little or not difference on Middle East affairs. Both are on Israel's side - except on Jerusalem. On balance, then, there will be more of the same for Israel in 1970 in the Security Council.

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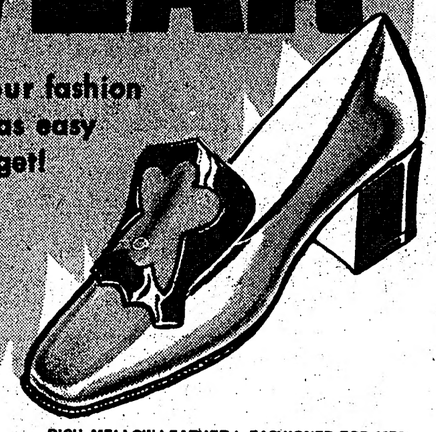

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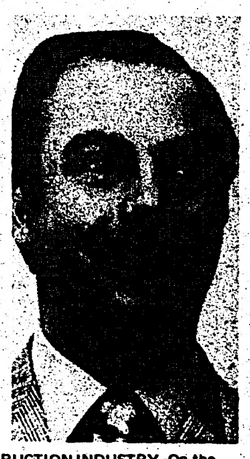
COMING EVENTS SPONSORED BY BONDS DRIVE

The conclusion of the High Holy Day Bond Appeals in the synagogues of this community signals the start of Phase Two for the 1969 Bond Drive. New organizations are announcing special events and dinners with guests of honor as the focal point of their respective campaigns. Prominent personalities from the United States, Israel and Canada are participating in the local effort by appearing as special guest speakers to inform and inspire organization members with the urgency of Israel's economic development needs.

In the coming weeks, highlight events on the community calendar include the following: Pioneer Women Tribute Dinner honoring Prime Minister Golda Meir, to be held at the Oakdale Golf and Country Club on Tuesday evening, October 7th. Dinner Chairman on this occasion will be Mrs. Samuel Sarick. Members of the Tribute Committee include Mesdames Izzy Karp, Motel Badner, Milton Kates, Aaron Kimel, Shifra Wasser, Hushy Cooper, Reuben Fisher, Saul Einstoss, Carl Israelson, Jerome Stone, Joseph Silverberg, Max Baker, Leonard Freedman, Morton Kresstell, Emil Bienstock and Alex Jelinsk.

On October 8th, Jack Weinberger, Israel Bond Chairman for Yorkdale Lodge, B'nai B'rith will be host at his home for a Cocktail Reception honoring Jack Buchman, honoree for the Lodge Tribute Dinner to be held on November 15th. Guest Speaker on this occasion will be Mrs. Judith Beilin, Consul of Israel in New York.

PIONEER WOMEN TRIBUTE DINNER.- Her Excellency Golda Meir, Prime Minister of Israel, in whose honor a dinner will be given at the Oakdale Golf and Country Club on October 7th. Mrs. Judith Beilin, Consul of Israel in New York will be the Prime Minister's official representative at the Dinner. Co-chairmen for the Dinner are Mrs. Samuel Sarick and Mrs. George Steinhouse.



ISRAEL-CANADA CONSTRUCTION INDUSTRY.-On the left Mr. George Goldist, Dinner chairman for the "Salute to the Construction Industry Dinner" to take place on Wednesday evening, November 5th at the Inn on the Park. Theme of the dinner will be the construction industry and the part it has played in the building and development of the State of Israel. On the right, Mr. Albert J. Latner, chairman of the National Honorary Societies, State of Israel Bonds, under whose auspices the dinner will be held, and who will serve as a chairman of the Dinner Tribute Committee with Hy Lampert. Robert K. Andras, federal minister of housing will make a major policy address at the dinner.

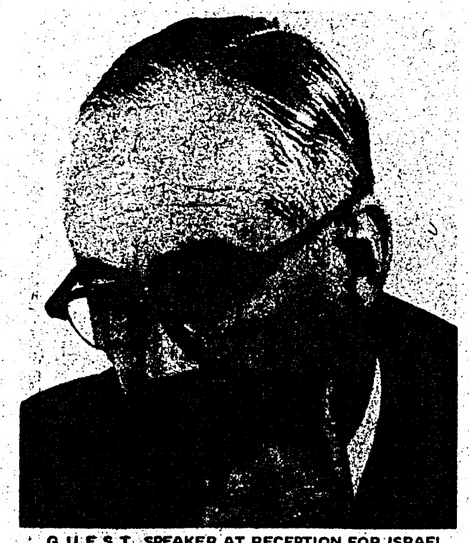
On October 9th, Ben Biderman will host a reception at his home honoring Louis L. Fenkell who will be tendered a gala Tribute Dinner by Eglinton Lodge B'nai B'rith in mid-November. Dinner Chairman for this event will be Harry Uster, Israel Bond Chairman for Eglinton Lodge is Saul Parnes.

On October 15th, Dr. Mark Nusbaum will be host at his home for a Reception in honor of Dr. Norman W. Shaul, who is being tendered a Tribute Dinner by Clanton Park Congregation on November 26th. Guest speaker at Dr. Nusbaum's meeting will be the distinguished Middle East expert and authority on political developments in Israel, Dr. Arieh Plotkin.

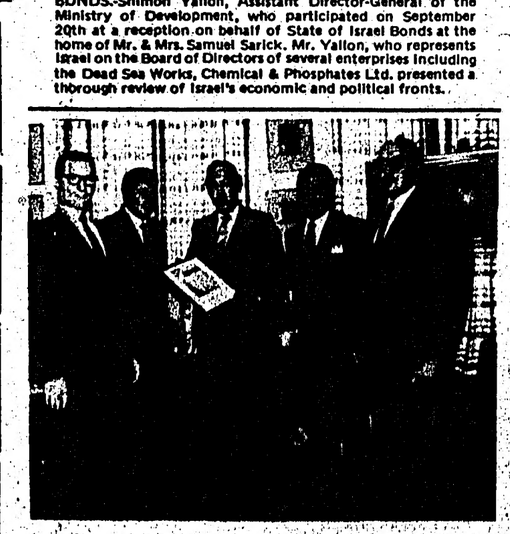
On October 16th, a group of members and friends of Beth Emeth Congregation will have an opportunity to hear Dr. Plotkin at a Reception being held at the home of David Anisman who will be honoree of a Tribute Dinner at the synagogue on November 15th. President of the Congregation is Mike Feldman and Israel Bond Chairman is Irving Borenstein. They head a distinguished tribute committee planning the event.

On Tuesday, October 21st, Mrs. Walter Zwig will be hostess at her home, 42 The Bridle Path, for a top-level group of Sponsor Women (purchasers of $1,000 and over in Israel Bonds) who will be attending the second Sponsor Luncheon of the Women's Division for the 1969 campaign. Widespread interest is centred upon the appearance at the luncheon of Miss Gila Almagor, Israel's award-winning film star who has won international acclaim for her leading role in the Israeli film Siege soon to be shown in Toronto. Participants on the afternoon's program will include Mrs. Gabriel Alter, Chairman of the Women's Division; Mrs. Charles Appel Sponsor Chairman and Mrs. Ralph Milrod, Jerusalem Sponsor Chairman.

FOUNDER OF CHRISTIAN PALESTINE COMMITTEE.- Dr. Carl Hermann Voss, a prominent Protestant clergyman, who recently addressed the officers of Beth Sholom's Israel Bond Committee. Dr. Voss is a foremost exponent of friendship for the State of Israel and has appeared frequently on television in the U.S. expressing this viewpoint.



GUEST SPEAKER AT RECEPTION FOR ISRAEL BONDS.-Shimon Yallon, Assistant Director-General of the Ministry of Development, who participated on September 20th at a reception on behalf of State of Israel Bonds at the home of Mr. & Mrs. Samuel Sarick. Mr. Yallon, who represents Israel on the Board of Directors of several enterprises including the Dead Sea Works, Chemical & Phosphates Ltd. presented a thbrough review of Israel's economic and political fronts.



Shown left to right are: Rabbi Joseph Kelman of Beth Emeth Bais Yehuda; Mr. Michael Feldman, president of Beth Emeth Bais Yehuda; Dr. Bernard Mandelbaum, president of the Jewish Theological Seminary of America; Mr. Harry Lerman, vice-president of Beth Emeth Bais Yehuda; and Mr. Barney Barenholtz, past president of Beth Emeth Bais Yehuda; as Dr. Mandelbaum presented the congregation with a special reproduction of a rare manuscript presented to the seminary by Baron Edmond Rothschild in recognition of the synagogue's support of the seminary.

ADVISORY COMMITTEE FOR "CONSTRUCTION" BANQUET.-Shown in the above picture are those who will be serving on the top level advisory committee for the "First International Dinner," to honor the Canadian Construction Industry in the development of Canada and Israel. The event will take place at the Inn on the Park on November 5th.

STANDING, left to right: D. Lou Harris, National Chairman, State of Israel Bonds of Canada; John Lyons (Canadian Property Managers Association); E.T.A. Whitaker, (Mechanical Contractors Assoc.); W.H. Follows, (Canadian Association of Real Estate Boards); S.E. Johnson, (National Homebuilders Assoc); Mark Patania (Ontario Concrete Block Assoc.); Nathan Arback.

SEATED, left to right: Max Shecter, Chairman, Board of Governors, State of Israel Bonds of Toronto; Albert J. Latner, Chairman, National Honorary Societies of Israel; George Goldlist, Dinner Committee Chairman; and honorees Alex Rubin and Harry Rubin.

On the eve of 21st regional conference

CJC TO DEBATE JEWISH YOUTH

Sydney M. Harris, Q.C., chairman of the Central Region, Canadian Jewish Congress, this week issued a call to organizations and congregations in Toronto, and to communities throughout Ontario, to appoint delegates and alternates to the 21st Regional Conference, to be held at the King Edward Sheraton Hotel.

Representative attendance of Jewish community delegates from Toronto and other Ontario centers is expected at the triennial assembly to debate both "just where do we go from here" in Jewish life and the major current issues and questions affecting the community.

Mr. Harris and David Satok, chairman of the Arrangements Committee, joined in emphasizing the "new approach and structure" embodied in the Congress Weekend, which will incorporate also the 11th Regional Conference on Jewish Education and the new experiment of a 1st Regional Conference of Jewish Campus Youth.

"The participatory, democratic character of the conference will be found especially in the unusual time scheduling at the sessions, permitting maximum floor discussions," Messrs. Harris and Satok said in a statement which stressed also that "the door is open" for all members of the Jewish community to attend.

"Confrontations" are built into the program through discussion leaders chosen both for their differing approaches and their "known reputations as articulate, committed proponents of their points of view."

The Campus Youth Conference, geared to a full airing of today's upsurge of student challenge to many accepted values of both the Jewish community and society generally, promises to be an exciting venture for Ontario Jewish students. Special efforts have been made to involve students reflecting the widest range of campus opinion "from left to right."

A feature of this year's conference will be a continuous "monitoring-evaluation" process throughout the weekend's proceedings, with two Congress leaders -- Mr. Harris, the Regional Chairman, and Dr. Ben Lappin, National and Regional Executive member -- serving as the "monitors" at each discussion in preparation for major addresses they will deliver at the closing luncheon, in which they will evaluate the Conference discussions in relation to their joint topic, "Congress and the Community in the '70s."

The Saturday evening opening session will present a "no holds barred" debate and discussion on "Jewish Life Today: The Diagnosis" led by: Prof. Arthur Kruger, political economist at University of Toronto; J.B. Salsberg and Abie Pesses, student leader.

The Sunday morning session will open the Regional Conference on Jewish Education, highlighted by an address on "The Challenges" by Dr. Leon Spotts, of Gratz College in Philadelphia.

Commenting on Dr. Spotts' address will be two discussants, to lead off the morning's discussion: Rabbi Sh. K. Weinberg, Principal of Eitz Chaim Day School, Toronto, representing educators, and Mark Okrent, student leader and President of B'nai B'rith Hillel at University of Toronto, representing youth.

The luncheon session Sunday will carry forward the "confrontation" theme, as three prominent Jewish creative talents in the field of arts and letters -- painter and graphic artist Saul Field, sculptor (and social commentator); Gerald Gladstone, poet and university lecturer; Eli Mandel -- join in a free-wheeling debate on "Creativity - Culture - Community" which promises to be an exciting examination of the strengths and weaknesses of the community in its relationships with Jewish artists and writers. Moderator will be David E. Newman, Q.C.

The same afternoon, following the "Creativity" session, delegates will join in special ceremonies at Holy Blossom Temple marking the 120th anniversary of the founding of the Jewish community, a public recognition of the establishment of the first synagogue west of Montreal -- the Toronto Hebrew Congregation which later became the Holy Blossom Congregation.

The "Perspectives and Prospects" of Jewish life -- carrying forward Saturday night's opening session theme -- will be given searching examination at the gala Conference Dinner, Sunday evening, by Rabbi Bernard Baskin, Anshe Sholom Temple, Hamilton, and Saul Hayes, Q.C., Executive Vice President of Canadian Jewish Congress.

"New Dimensions in Community Relations" will be the theme of Monday morning's sessions, beginning with a report on the work of the Joint Community Relations Committee of Congress and B'nai B'rith by Regional JCRC Chairman, John A. Geller, Q.C. The Community Relations discussion will be followed by a report on Israel Public Affairs by Rabbi Dr. W. Gunther Plaut, Chairman of the Regional Joint Committee on Israel Public Affairs. The morning's proceedings will conclude with a report on Foreign Affairs to be given by Alan Rose, Assistant National Executive Director of Congress. Provision has been made for delegate discussion periods on the latter two reports.

Arab tourists to Israel

Tel Aviv (JCNS).- More than 22,000 Arab visitors from 12 countries visited the Israeli-occupied territories this summer, making use of the system of special permits introduced by the Israeli authorities.

There were only 16,000 Arab visitors during a comparable period last year. Most of this year's visitors came from Jordan and Kuwait, but there were others from Egypt, Syria, Iraq, Lebanon and Saudi Arabia.

Many of them took the opportunity of having a look at Israel itself. No incidents were reported in connection with these visits.

ISRAELI ACTRESS.-Gila Almagor, Israel's award winning film star who will appear at a luncheon sponsored by the State of Israel Bonds on Tuesday, October 21st at the home of Mrs. Walter Zwig.

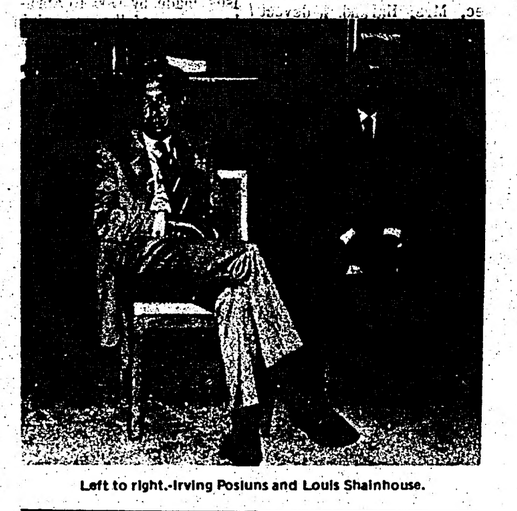
Associated Building Campaign Committee

SHOWN HERE ARE MEMBERS OF A COMMITTEE OF THE ASSOCIATED BUILDING CAMPAIGN DISCUSSING PLANS FOR A BUFFET DINNER FOR BOARD MEMBERS AND THE CAMPAIGN COMMITTEE TO TAKE PLACE ON WEDNESDAY, OCTOBER 15th AT THE ASSOCIATED HEBREW SCHOOL.

Samuel Kurtz (standing) and Joseph Levine.

Left to right.-Nathan Silver, Louis Zuker, Q.C. and Oscar Shainhouse.

Left to right.-David Newman, Q.C. and Hershel Buchstein



Left to right.-Irving Posluns and Louis Shainhouse.

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• We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

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...ORGANIZATIONS

BETH JACOB

The Annual Dinner of the Beth Jacob High School and Teacher's College of Toronto at 410 Lawrence Ave. West will take place Sunday evening, December 21st.

The guest speaker will be Rabbi Meyer Berglas of Shaarei Tefillah Congregation.

TRIALOGUE

Council of Jewish Brotherhoods will hold a trialogue on: What's New In Judaism. Participants will be Rabbi E. Forman of Shaarei Shomayim, Rabbi Gunther Plaut of Holy Blossom and Rabbi S. Rosenberg of Beth Tzedec. Place: Shaarei Shomayim Synagogue, Thursday evening, October 16th.

SPEAKER

Henry N. Rapaport of New York City, president of the United Synagogue of America, recently delivered the keynote address at Toronto's B'nai Israel-Beth David Synagogue. Following the conference, a reception was tendered by Mr. and Mrs. Arthur J. Siggner, the former president of the Ontario region.

ASSOCIATED DRIVE

A campaign for $1,250,000 to build a new elementary Hebrew School on Finch Ave. West is gaining momentum. Under the leadership of Mr. Oscar Shainhouse canvassers are busy collecting pledges. In the coming weeks parlor meetings will be held at the homes of Mel Goodman; Sam Shainhouse and Nathan Silver.

For 60 years the Associated Hebrew Schools have been providing Jewish instruction to the Toronto community. The growth of the Associated has, moreover, kept pace with the northward movement of the population. The North Bathurst branch at Bathurst and Neptune, for example, was opened in 1957 and in 1961 another was created at the Beth Emeth Synagogue to serve the Sheppard area. The new school to be built on Finch Ave. West near Bathurst will serve the growing Jewish population of that district.

BETH TZEDEC

An exhibition of stamps gathered by Mrs. Irene Harand is now on display in the museum of Beth Tzedec. Mrs. Harand, a devout Christian, was a longtime fighter against Nazism and in her weekly periodical "Gerechtigkeit" termed antisemitism a disgrace to Christianity and a threat to humanity.

To combat Nazi lies about Jews Mrs. Harand issued postal labels in many languages portraying great Jewish personalities. These labels, which are rare today, were affixed alongside the ordinary stamps and distributed widely.

Beth Tzedec's museum hours are from 9:30 to 11:30 a.m. on Sundays, 2:30 to 4:30 p.m. Tuesdays and Thursdays and from 12 noon to 1 p.m. on Saturdays.

SHAAREI SHOMAYIM

Miss Roslyn Tepperman will direct an Arts and Crafts Group for boys and girls aged 7-12. The meetings will be held on Sunday afternoons in the Youth Groups Room. First session will be on October 12th.

BETH EMETH BAIS YEHUDA

The opening meeting of the Sisterhood was held on September 29th at 8:15. The program featured Mrs. Miriam Schneid who spoke on The Influence Of The Stories Of Sholom Aleichem And Chagall. Officers this year: Mesdames I. Kasdan, President; I. Cooper, A. Lerman, L. Lefko, F. Warner, Vice Presidents; I. Stern, Membership.

HEBREW UNIVERSITY

Mr. and Mrs. Kenneth Karp participated in the First World Congress of Jewish Jurists held last month in Jerusalem. Mrs. Karp presented a contribution to the Hebrew University of behalf of the Lady Reading Club, an organization of the wives of Toronto Jewish barristers.

Mr. Gerry Dubin, vice president of the Pharmacy Division of the Canadian Friends of the Hebrew University, will participate in the cornerstone dedication ceremonies of the new school of Pharmacy on the medical campus of the Hebrew University. Dr. Norman Hughes, Dean of the Faculty of Pharmacy at the University of Toronto will also participate in the ceremony, to take place on October 8th.

SOVIET JEWRY

On Sunday, October 5th at 8:30 p.m. Jewish youth from all over Toronto will assemble at the University of Toronto's Convocation Hall for a demonstration of solidarity with the Jews of the Soviet Union. Irving Frisch of Toronto will report on his experiences in the USSR. Following this there will be a torchlight procession to Nathan Phillips Square.

HEBREW SCHOOL

Three Toronto synagogues Adath Israel, Beth Emeth Bais Yehuda and B'nai Israel Beth David, are cooperating in the establishment of a Hebrew school. Beginners classes will be held at Elkhorn P.S. three times a week.

HERZL ZION

Professor Murray H. Freedman of the University of Toronto gave a slide lecture on Israel at the September 25th meeting of the Herzl Zion Organization. Dr. Freedman studied at the Weizmann Institute from 1964 to 1966.

TALMUDIC REPORT TO VATICAN CONFERENCE

Rome (JCNS).- Dr. Elio Toaff, the Chief Rabbi of Rome, took part last week in the six-day Vatican-sponsored biblical conference with The Destruction Of Jerusalem as the central theme.

He contributed a report on the way in which Rabbinical-Talmudic literature covered this event. Several Christian scholars from Israel attended the conference which was organized by the Franciscan Biblical Association. They included members of Jerusalem's Studium Biblicum.

Osservatore Romano, the semi-official Vatican newspaper, in a long article, explaining the motive for the conference, pointed out that next year would mark the 1,900th anniversary of the destruction of Jerusalem by Romans.

It said that the city's destruction and "the dispersion of the People of God to different parts of the world was destined to supply a vital testimony of the promises made by God to Abraham . . . of the . . . origin of Jesus; of his doctrine; of the opposition of his own people as expressed by the iniquitous condemnation to die by the torture of the cross."

The article then showed the persistence in Catholic thought of the concept of collective Jewish guilt in the "iniquitous condemnation" of Jesus; it also shows that the fall of Jerusalem was an event related to the death of Jesus and marking the "twilight" of Judaism.

The declaration on relations between the Church and the Jews, which the Second Vatican Council approved in 1965 by an overwhelming majority, exonerated the mass of the Jewish people alive at the time from blame for the death of Jesus. It also exonerated from guilt all Jews living today.

PASSION PLAY CRITICIZED

Duesseldorf (JCNS).- Except for a few minor alterations, the Oberammergau festival committee will stage next year's production of the passion play with the old text, which has been strongly criticized for its grossly anti-Jewish passages.

Announcing this decision of the festival committee, Father Stephan Schaller, of Ettal monastery nearby, recently complained bitterly that the two years he had spent revising the old text had been in vain.

He pointed out that the committee had asked him to free the century-old text of its openly antisemitic passages, and he had attempted to change it into modern German and follow a conciliatory attitude towards the Jews.

Father Schaller said that the committee had accepted only a few minor alterations to the text. He was very disappointed by the "conservative attitude" of the people of Oberammergau.

The passion play is staged at 10 year intervals.

ISRAELI RESPONDS TO WELCOME: Premier Golda Meir, speaking on White House lawn after a greeting that included a 19-gun salute, draws a bow from President Nixon.

PICTURES OF VISIT

Among the welcoming signs at airport is a portrait of Golda.

RECEIVING THE GOVERNOR: Premier Golda Meir with Governor Rockefeller in her suite at the Waldorf-Astoria.

LEADERS MEET: Premier Golda Meir greeting Angie Brooks of Liberia, president of General Assembly. With them is Israeli Foreign Minister Abba Eban.

Toronto's ritualarium

BY DR. Y. SHIELDS

MEANING OF MIKVAH

In the daily morning prayers, one blessing is recited by women alone. 'Blessed are You, Lord -- That You have created me according to Your Will.' Woman, because of her unique psychological and biological make-up, was created to perform specific functions in life. The Jewish woman was not enslaved and relegated to an inferior position in the manner of Orientals. Hers is the role of a trusted friend and a source of inspiration, an active partner in her husband's toil and labor.

Man's appreciation of his wife is illustrated in the beautiful Woman Of Valour (Aishes Chayil) prayer, recited by the husband every Friday evening prior to Kiddush. Hers is the role that is essential and unique in the upbringing and education of her children. For this reason three specific commandments (Mitzvot) were given to her: - the laws of separation (Nidah); the separation and consecration of the first dough (Challah); and the kindling of the Sabbath lights (Hadlakat Ha-Ner). Divine punishment for transgression is most severe.

Why these three particular commandments? The interaction and relation of these three is of basic importance to Judaism - marriage, charity, and Sabbath.

It is not the intent of this article to discuss the importance of Family Purity for the continuation of Judaism - but rather to enlighten the public of the continuing desire of Jewish Rabbinic and lay leaders to demonstrate the fact that Torah Judaism is alive and vibrant, and that the Torah does not have to be by-passed in modern times. The Torah was written for all times.

In Toronto we have been fortunate that two prominent families have pooled their resources to assist the community. The Koshitsky and Hofstedter families with their initiative, helped spark the Orthodox community to undertake a quiet campaign, to build one of the most modern ritualariums in North America. The outstanding features of this model Mikvah includes individual pools, ever-changing water to guarantee sanitation, and bright, modern surroundings.

The erection of a modern Mikvah with all conveniences - yet in strictest conformity to all ritual laws - abiding by strict Talmudic regulations, but with the principles of privacy and cleanliness, sanitation and sanctity - is the true Torah manner.

A Mikvah in actual translation is a gathering. It has been colloquially limited to the 'gathering of water' or ritual immersion pool built according to Rabbinic specifications. The original water must have as its source rain, natural spring or natural ice.

The real purpose of Mikvah is not sanitation or health or cleanliness. These are only a few of the side benefits. The main purpose is sanctification and purification (Keddushah and Taharah), as is the purpose of a Jewish marriage (Kiddushin). The immersion in a Mikvah after a period of uncleanliness, is a symbol of intent to cleanse oneself, not of physical dirt (since one must be perfectly physically clean prior to immersion) - but to cleanse the soul of spiritual uncleanness. That is, it is a sign of sanctification.

Among Jews, purification in a Mikvah was always a pre-requisite to performing any religious ritual act.

Judaism views marital relations as a ritual and holy act - not as a routine and blind animal instinct of monotonous regularity. Marital relations are elevated to a spiritual relationship and union - rather than a basic animal and instinctive act. The Sages compare a man without a wife, a couple without children, a home without the Divine Presence to a vacuum and empty void.

Premier Golda Meir with Secretary General Thant at UN.

THE CANADIAN JEWISH NEWS, MONTREAL

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THE AL FATAH DEMONSTRATORS AT TORONTO'S PHILLIP'S SQUARE

LAST SATURDAY.-At the public rally they maintained they are not "antisemitic," but "anti-zionist." But our reporter attended their closed meeting where they spoke openly of killing people. Man on extreme right is their spokesman. Man at extreme left, an Arab from Syria, a Druse, protested the anti-Israeli display of hate.

PARTICIPANT AT COLLEGE MEETING TOLD: "WE DON'T TALK TO THEM; WE KILL!"

(Continued from Page 1)

who pepper every assembly. I ignored them.

But I did feel uneasy. The antennae of a Jew, honed by 2,000 years of sensitivity to such things, easily picked up a distinct impression of anti-Jewish feeling. An old and familiar pick-up indeed.

The Saturday afternoon demonstration made the news. The details of the events indicated that the march was planned to protest Zionism. It was to promote the Al Fatah as well, but only because the group was an "instrument" to fight "the international conspiracy" of "Zionism." Yet all three Moslem demonstrators this reporter approached, denied they had any connections with terrorists.

The follow-up demonstration Saturday evening at Rochdale College did not make the news. Nothing new happened there.

The "Committee for the Liberation of Palestine" had arranged a membership drive that evening. Its spokesman, Kaled Walidi, a tall ex-Palestinian told me: It's group was organized by a dozen "ex-Palestinians" on September 10th to support Palestinian claims to their homeland.

Then the man left me and other members continued the "explanation."

Their expressions were less "diplomatic" than the spokesman's. This reporter does not have any strikingly "Jewish" features; nor did I mention The Canadian Jewish News. The three "Palestinians," senior members of the Committee, said the purpose of the group was to raise funds for Al Fatah terrorists.

As the diatribe against Zionism continued, one of the three, a short pudgy man with cropped hair, broke into that old familiar speech. The "Zionists," he said, were "against everyone." "They" distorted history - to cover evil.

SYMPATHIZE WITH HITLER

Why did this reporter think Hitler was against the Jews in the first place, he asked? Because they had control of everything and caused Germany to lose the First World War. Did I really believe that 6 million Jews were killed by the Nazis? The figure, he assured me, was sheer nonsense. After all, did I not know that the Jews controlled the press and the government and distorted everything to suit themselves?

Hitler could not have said it better than this Committee member. With his words, the distinction between anti-Zionism and antisemitism which were so carefully preserved in the afternoon session shattered all over the floor of the meeting room.

I hoped this man did not present the real sentiments of the so-called "Committee for the Liberation of Palestine," although next day I got further evidence that he probably did. Going over to find out that the membership had risen by 130 overnight, I ran into the Canadian spokesman who had made the closing address at Saturday afternoon's demonstration. He was discussing "Zionist obstinacy" with a young dark-complexioned woman.

"But I do know a few Jews," she said, "who are quite willing to criticize Zionism."

"You don't talk to Zionists," he replied. "You kill them."

COMBINED APPEAL DRIVE CONTINUES

The phone rings in the businessman's office, the doorbell summons the householder to the door, a telephone call at home in the evening -- to the end of November they all may have a common purpose.

The businessman is being asked for an appointment so the canvasser for Montreal's Combined Jewish Appeal can come to see him about his contribution; the householder is being canvassed without a prior call, but for the same purpose; and, the telephone call to the man of the house is a direct phone canvass -- all the above are being canvassed by men and women volunteers who have committed themselves to doing their utmost to present the needs of our Jewish community at home, in Israel and elsewhere in the world where Jews may be in need.

In Montreal, there are some 7,000 such dedicated individuals who annually take time out from their business, curtail their social activities and generally throw themselves into the talk of assuring the success of the Combined Jewish Appeal.

Since the Six Day War in June 1967 there has been even a greater dedication and a great number of these volunteers have visited Israel to see the situation first-hand so that when they went out to canvass the community they were better equipped to tell their prospects of the real needs.

However, not everyone can get to Israel, so those that were there must relate their information to the others. Information and brochures are developed to help the canvasser, but a personal briefing assures him of greater understanding and also gives him the opportunity to ask questions about areas he doesn't understand.

GUEST OF MONTREAL COMMUNITY-Major General Ariel Sharon, commander of the Israeli forces that effected the stunning victory in the Sinai desert in June 1967, addressed a series of orientation sessions for Campaign volunteers of Montreal's 1969 Combined Jewish Appeal and Israel Emergency Fund, for men workers in the Auditorium of the Nurses Residence of the Jewish General Hospital. He also spoke to Women volunteers on September 30 at the Chevra Kadisha-B'nai Jacob Synagogue, and on October 1 at the Shaar Shalom Synagogue. Another Women's meeting for Dollard des Ormeaux workers was held September 30 at the Beth Tikvah Synagogue, where Colonel Jacob Monbaz, new Consul-General of Israel in Montreal was the guest speaker.

MONTREAL NOTES

LUNCHEON

On Tuesday, October 14th, Sisterhood of Spanish and Portuguese Synagogues will tender a children's wear show at 12:30 p.m.

DINNER DANCE

On Sunday, October 5th, Montreal Women's ORT, Chateau Champlain, will hold installation of new officers.

MEMBERSHIP LUNCH

Monday, October 7th, Ladies Auxiliary, Mount Sinai Hospital, will hold a fashion show noontime.

BOOK REVIEW

On October 21st, Shaare Zion Sisterhood, Cote St. Luc Road, will present Dr. Rachel Wasserman who will review, The Street, by Mordecai Richler.

GENERAL MEET

Julius Bendit Chapter, B'nai B'rith Women, held a general meeting last Monday evening.

MONTREAL OBITUARIES

GITLITZ, ROSIE (RAZE). On September 21st, late of Montreal.

NUDELMAN, NATHAN. - On September 20th, late of Montreal.

SILVERMAN, HARRY.- On September 21st, late of Montreal.

SMITH, ISADORE.- On September 19th, late of Montreal.

ZINMAN, HARRY (HERSHEY).- On September 23rd, late of 1322 100th Avenue, Chomedey.

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HEBREW CALENDAR
FRIDAY, OCTOBER 3, 1969. The 21st day of Tishrei, 5730.
Hoshana Rabba (Eve of Shmini Atzeret and Simhat Torah).
Candlelighting: Toronto 6:38; Montreal 6:14

Haggar's Obsession

PERSECUTION

Professor George Haggar, a political science teacher, who became notorious a few years ago when he had attacked the then Prime Minister Pearson as a "Zionist", has succeeded in arousing public opinion against imaginary persecution. His persecution complex includes profound dislike for The Canadian Jewish News as noted in a letter to editor he published last Saturday in the Toronto Star.

Dr. Haggar also sent a communication to The Canadian Jewish News which is printed in this week's issue.

When Dr. Haggar launched his tirade against the "Zionists" who allegedly (together with The Canadian Jewish News) deprived him of a teaching position, this newspaper made it very clear that it does not consider such a biased professor qualified to transmit to impressionable young students his ideas. At that time we had had no opportunity of reading the kind of prose which Dr. Haggar now produces,—such as the protest printed in this issue and the communication to the Toronto Star. Also, those who heard the professor attack The Canadian Jewish News on the CTV network perhaps will agree with us that teaching political science is not a subject one would entrust lightly to a man with his obsession.

Dr. Haggar states that "the Jews have become the persecutors of the Arabs in the Middle East" — when and where? Did the Jews execute the Arab opposition leaders on the market square of Baghdad? Did they liquidate the former Iraqi governments? Do they fight the Kurds? Do they create the internal problems in Lebanon and in Jordan? Did they ever execute an Arab leader? Are they behind the Al Fatah terror which kills many Arabs?

It is absolutely useless to analyze Dr. Haggar's statements or to psychoanalyze him. However the point made by us is still valid: in a democratic country universities would not ask von Thadden to teach modern German history nor can they allow a man like Haggar to interpret the Middle East. Dr. Haggar says he is a Marxist; would he be able to expound correctly the recent ukase of the Moscow-imposed new Czechoslovak Communist leadership? According to the new gospel from Prague, last year's invasion of Czechoslovakia was the answer to the demand of "the Czech people". From now on "Marxist-Leninist" teachers will base their "historic facts" upon this resolution. Otherwise why does Russia need such a resolution? She did not wait for the purge of the Czech Communist Party in order to enter Czechoslovakia and occupy her.

Knowing Dr. Haggar's political views, its probable he would accept the last resolution by the Czechoslovak Communist Party which declared that Dubcek betrayed his people, endangered Socialism and that the Soviet army last year entered Czechoslovakia upon the request of the Czechoslovak people. This is not ridiculous: we are living in a world where this kind of history is being taught to the young behind the Iron Curtain and where such "facts" are repeated by all those who support the Soviet version of interpreting history.

Dr. Haggar's letters, we regret to say, confirm our position that he cannot, even if he wanted to, objectively teach contemporary history. We hope the Toronto Daily Star will now analyze the professor's record, his writings and then, perhaps, revise its original opinion.

Of course, Professor Haggar has every right to compare himself to Karl Marx and to Bertrand Russel. But the University presidents also have some rights—and some obligations—towards their students.

"I'd like a second opinion by a good Jewish doctor"

BOOKS OF THE WEEK

by Dr. Arnold Ages

LITERARY PROMISE FULFILLED

THE PROMISE
By Chaim Potok.
Alfred A. Knopf.

I can't remember a book that has occasioned such diverse critical opinion. Hugh Nissenson in the New York Times was ecstatic about Potok's sequel to The Chosen. Time magazine's anonymous book reviewer was cruel, vicious and sarcastic.

In reading the first 120 pages of the book I was inclined toward Time's appraisal in that I found the material dry and uninspired. From that point on, however, Potok's story came to life. The moral: don't put the book away because the first part appears tedious.

Potok's story is simple. Reuven Malter is a youngish student at "Hirsch" Yeshivah, a modern institution where students pursue traditional talmudic lore while studying for secular degrees as well. Malter's father teaches in a Brooklyn Yeshivah High School and in his spare time applies the principles of scientific textual criticism to the Talmud.

Malter Senior has passed on this technique to his son, now in the final year of his smicha (rabbinical ordination) class. Reuven is torn between the dogmatic demands of traditional Talmud study (memorization and uncritical respect for the test) and his father's analytical approach.

Rav Kalman, the European born teacher of Talmud at Hirsch is the catalyst who precipitates a crisis in Reuven's life. A fiercely Orthodox Jew, Rav Kalman hates everything which smacks of modernism in the study of Torah. During a particularly touching scene he tongue-lashes an unprepared student because the latter had chosen to concentrate on a mathematics examination. "You must choose," demands Rav Kalman, "between Torah and mathematics!".

Rav Kalman makes it clear to Reuven Malter that he does not confer smicha merely on the basis of an examination.

Chaim Potok, author of The Promise.

The candidate must also display piety and loyalty to Yiddishkeit -- which Rav Kalman defines, of course, as absolute commitment to Torah Judaism in the strictest Orthodox sense.

When young Malter is spotted one day in the library of the Zechariah Frankel Seminary (where he was checking footnotes for his father's latest treatise on the Talmud), he is summoned to appear before Rav Kalman after class. The latter scolds Malter for being in such an heretical place and goes into one of his tirades against all deviations from Orthodoxy.

During the Talmudic shiur (lesson) Rav Kalman calls upon Malter frequently to explicate the text. The latter does so brilliantly and with an originality which is disturbing -- because the explanations are based on scholarly observations of the text.

Rav Kalman will have no truck with Malter's system and tries to convince the latter that one cannot emend a text handed down from generation to generation. Malter responds that the Vilna Gaon did precisely that. Rav Kalman retorts that his young protege is not the Vilna Gaon.

The crisis is intensified with the pre-publication appearance of the book Reuven's father authored. Rav Kalman asks Reuven to stay after class on several occasions to discuss the treatise and he does so eagerly. Malter Senior's approach was based on linguistic, grammatical and logical principles.

Reuven is chagrined to learn that Rav Kalman had used his discussions to assemble material for a review of his father's book in an ultra-Orthodox periodical. There he scores Malter senior for his heresies and tries to show that his scientific system constitutes a threat to Jewish survival.

Reuven's reactions are predictable. He thinks seriously about giving up his Yeshivah ordination and going on for a doctorate in philosophy. His classmates are aware of the conflict between Rav Kalman and the Malter family and are evenly divided in their opinions. Reuven can sense the tension.

Despite the problems caused by the appearance of his father's book and Reuven's consorting with a known "heretic" Dr. A. Gordon from the Frankel Seminary, (the latter's son was a friend of Reuven and is suffering from acute anorexia) -- Reuven Malter is permitted to schedule his smicha examinations.

The examination itself is Potok's tour de force -- a gripping account of the inquisitorial session to which Reuven is subjected.

Rav Gershenson, the gentle scholar, plies Reuven with easy queries and the latter replies easily. But when Rav Kalman begins his interrogation the tension mounts.

Reuven responds to Rav Kalman's questions by ranging far and wide over the entire Talmudical literature juxtaposing one opinion with a contradictory one. He makes observations about grammatical incongruities in one tractate and even refers to an edition of the Talmud which he had seen only in manuscript form. Throughout these remarks Rav Kalman appears apoplectic.

I will not reveal whether Reuven Malter receives his smicha or how The Promise ends but I will say that there are some surprises in store for the reader.

In short The Promise is an enormously absorbing look into a world which most of us know little about. Reading Potok's book will be a rewarding experience for everyone.

ASK THE RABBI

a JCNS featurette

Q. At a recent wedding in Toronto the reader at the ceremony used Adoshem for Adonia (the Lord) in the introductory and concluding parts of the service. Is this correct?

A. Some pious Jews use Adoshem in order to avoid the unnecessary use of the divine name. Although the word Adoshem has three syllables like the divine name it is an ugly hybrid. The authorities advise instead the use of Ha-Shem (the Name) as a substitute. But this certainly does not apply in a service where the proper name must be used and not a substitute. Your reader in Toronto was quite definitely in the wrong.

Q. Christians, to support their doctrine of the "plurality" of God, point to the Biblical use of Elohim (which is a plural form) as a term for the divinity. What is the Jewish answer?

A. Historically considered the plural of Elohim is to be explained as the sum-total of all the powers and attributes associated with divinity. It is as if the ancient Hebrews were affirming that God alone, not the gods, possessed these. From the days of the rabbis onwards Jews have pointed out that when the Bible uses the word in reference to God (it is also used of "other gods" - elohim aherim) the verbal and adjectival forms used with it are always in the singular. For instance, "In the beginning God (Elohim) created (bara - singular) the heaven and the earth." The verse "Let us make man in our image" (Genesis 1, 26) is an exception (but see verse 27: "And God created man in His image").

It is generally explained either as the royal "we" or, more probably, as God consulting, as it were, with the angels. The rabbis comment that Scripture takes the risk that "sectarians" might misrepresent the verse, because it wishes to teach men good behaviour (derech eretz), namely, that a great man should not disdain to take counsel with lesser folk.

The questioner refers to "Christians," but apart from the fundamentalists, serious Christian Bible scholars would not, nowadays, claim that the word represents the doctrine of the Trinity. It is now acknowledged that this and other alleged "anticipations" of the Christian doctrines in the Hebrew Bible are grossly anachronistic.

KEEP SMILING

COLOR SCHEME

A burly army sergeant was reading a bulletin to a group of recruits when he came to an announcement that a private had lost a field jacket the preceding day and would the finder return it to the supply room.

An innocent voice from the ranks inquired: "What color was it, sergeant?"

ABSURD

A raw recruit was asked by his platoon leader why he wasn't patroling his post. He replied: "I started doing it, sir, when the absurdity of marching up and down suddenly struck me."

CHALLENGE

A cartoon showed a young soldier and a girl riding through desert country in a jeep. There is nothing else in sight but a few cactus plants. Says the soldier to his companion: "Darling, you are the most beautiful girl around here."

KNOWS WHERE

A soldier arrived at a place of amusement a little late and after taking a ticket for a back seat, went pushing along towards the higher priced seats.

"Where are you going?" asked the usher. "Where am I going?" replied the soldier scornfully. "I'm going where every good soldier ought to go -- to the front, of course."

JUST IMPATIENT

In the early days of the war, many Israeli weapons, such as grenades and explosives, were "homemade," and therefore not reliable. But whenever one exploded prematurely, Haganah men were apt to laugh it off with, "They're just impatient, that's all!"

Letters to the Editor

Freedom of the press

LET PROF INSULT US

Dear Editor:

I have been a faithful reader of The Canadian Jewish News for the past two or three years. At first, I used to regard The Canadian Jewish News as a model of hate literature, but now, I look upon it as a form of entertainment.

Your front page headline, "The Truth About Haggar," impelled me to read The Canadian Jewish News before dinner, whereas I usually read it after dinner for relaxation. I truly thought that at last someone was going to reveal me to me. I was disappointed however. Here are some facts you can give to your psychoanalyst when you visit him next time for my evaluation:

1. Haggar was elected by the Hillel Club of Toronto as parliamentary leader of the CCF-NDP in 1960.

2. Haggar taught for five years and not a single Jewish student complained about his teaching methods or the content of his lectures.

3. When Haggar was dismissed by Waterloo Lutheran University, most of the students who defended him and boycotted classes were Jewish.

4. Haggar has said publicly on several occasions that he has nothing but contempt for the Arab governments and has been labeled a "Zionist agent."

5. Haggar, as a Marxist political analyst, who taught the history of political philosophy, modern political theory and the Honors course in Canadian government, was never accused by any university, colleague or journal of being "biased" or lacking (in) "certain qualities required of teachers."

6. The reason Haggar was excluded from university teaching in Canada relates much more to his role as an effective teacher and publicist than to his anti-Zionism stance.

7. Contrary to the public position of the Canadian Jewish Congress, the Congress has privately whispered that Haggar has a "fake" Ph.D. and the Zionist political scientists have done their utmost to deny him employment.

8. Since The Canadian Jewish News thinks that Haggar is "biased" because he is anti-Israel, and therefore must not be allowed to teach, he wonders what it would think of the 100 political scientists who published almost a full page ad in the Montreal Star (June 17, 1967) in support of Israeli expansionism.

9. Although Haggar has had the best of relations with Jews in the past, he is not sure that Canadian Jewry is sufficiently sane to continue this relationship and he is beginning to feel that it will be easier for him to obtain employment in Tel Aviv than in Toronto.

10. Haggar has in the past few years sought to establish Arab-Jewish understanding on the basis of Socialism not antisemitism or nationalist messianism.

Finally, I hope The Canadian Jewish News will be kind enough to convey the above to its readers.

Semites of all countries write, you have nothing to lose but your Zionist shackles!

George S. Haggar, Ph.D.
Toronto

SERMON OF THE WEEK

FESTIVALS END NEW BEGINNING

Shemini Atseret is the time for leave-taking. In the days when the Temple stood, this was the day when the pilgrims that had come to Jerusalem from so many distant places would begin to make the rounds to say good-bye to each other. On the morrow they would have to fold their tents and start for home again. Many of them had made real friendships during their few brief days of camping together. It was hard to say good-bye. They wished each other well and said that they hoped they would meet again next year.

In the Middle Ages, Shemini Atseret became the time for a different kind of leave-taking. This was the day when the students that had come home for the holidays had to get ready to go back to their studies in the Yeshiva again. Parents knew that the roads were dangerous. It was hard for them to say good-bye. The knowledge that their children were going to leave on the morrow was in their hearts as they said the holiday prayers. They hoped that all would be well.

In modern times, Shemini Atseret has become the time for another kind of leave-taking. The synagogue has been filled to overflowing on Rosh Hashana and Yom Kippur. There has been a festive spirit all during Succot. Now it is the last day of the holiday season. Soon the congregations will disappear. The synagogue will return to normal. Ministers find it hard to say good-bye to their congregants.

Shemini Atseret is also the time for the recitation of the Yizkor prayer. Jews come in large numbers in order to recapture if they can the memory of their beloved ones. They come because it is so terribly hard to say good-bye. They want to hold on to all the precious ideals and events which they remember.

According to the Midrash, this is God's own mood on Shemini Atseret. During the seven days of Succot, the Jews offered seventy sacrifices in the Temple, on behalf of the seventy nations of mankind. Now God says to them: Stay with Me one more day. It is hard for Me to let you go. Let us have just one more day together.

It is part of the good sense of Judaism that this day of multiple leave-takings is also the day of beginning again. This is the day when we recite the prayer for rain. It is the traditional way of telling us to think of planting-time as well as of harvest-season, of turning our thoughts to the future.

It is hard to say good-bye. It is terribly difficult to let go of the past, but if life is to go on, it must be done. The pilgrim must pack his tent, the student must return to his studies, the mourners must return to his duties. If the pilgrim has found God's glory in the temple, then he must go home and seek to serve Him in the fields. If the student has enjoyed a precious visit at his home, he must carry with him the spirit of his stay. If the mourner has been blessed with precious parents, then he must devote himself to becoming such a parent to his own children. If the book of life has been completed it is time to begin again.

Shemini Atseret is the time for leave-taking and for beginning again. It teaches us that past, present, and future are united forever in the service of God.

Last week was the 30th anniversary of the death of the father of psychoanalysis

Freud and Moses

By EDGAR R. SAMUEL

The Nazi annexation of Austria in 1937 drove Professor Sigmund Freud into exile in England, and here in 1938 - over 30 years ago - he published the full text of Moses And Monotheism, his last major work.

In this book Freud tried to account for the origin and singularity of the Jewish people. It was a work of anguish, of introspection and of pride. In it he expounded four new historical propositions: - that Moses had been an Egyptian; that the religion he taught the Jews was an Egyptian one; that Moses was killed by the Jews in a riot; and that his murder gave rise to a sense of guilt, which was inherited by the Jews and accounts for many Jewish psychological characteristics.

Not unnaturally these thesis evoked a considerable reaction - not the least from Jews. Freud, who at first advanced these notions as a tentative speculation became, so Ernest Jones his biographer tells us, progressively more and more positive that he had unveiled the truth.

Of all Freud's works Moses And Monotheism is the most speculative and the least generally accepted. The reader notices that as the historical argument progresses the evidence gets thinner. The first thesis - that Moses was an Egyptian - is supported with linguistic evidence and with powerful psychological deductions.

The second - that the religion he taught the Jews was an Egyptian one, the monotheistic religion of Akhnaton - is sustained with facts and arguments from history.

The third - that the Jews killed Moses - was originated by Ernst Sellin, a German biblical critic who based it on a verse in Hosea. Sellin's monograph, but the reference is curiously obstructive because the vital verse is not specified and Sellin's remarks are not quoted. It is doubtful whether anyone would have taken Sellin's antisemitic textual criticism seriously, but for Freud's endorsement of it.

The fourth hypothesis - that Jews inherit a guilt complex, which drives from the hushed up murder of Moses and accounts for their distinctive psychological characteristic - seems to rest on Freud's insight alone.

In any reasoned work in which the author leans strongly on his intuition, the reader is led to speculate (especially if he has read Freud) as to the unconscious motives whch lie beneath the surface. This case is no exception.

Moses And Monotheism itself contains one clue to Freud's possible motivation. There is a chapter entitled The Return Of The Repressed in which he explains, with comprehension and clarity, how an idea which is rejected in youth gains mastery of the personality in maturity. He gives as one example the case of a young woman who reacts against her mother by being as unlike her as she possibly can, and then, once she has married and raised a family, unconsciously models herself more and more on her mother in tastes, mannerisms and attitudes.

This cogent argument that an idea repressed in youth gains ascendancy in maturity is applied by Freud to Judaism, but, as we shall see, it also seems relevant to the theme of Moses And Monotheism itself.

Another matter which puzzled Freud in his psychoanalytic work was the intensity of the small boy's unconscious hostility to his father, which transcends the realities of the situation. He discovered these hostile feelings both in himself and in his patients. Having expounded this component of the Oedipus Complex, Freud went on to try to track down its origins in the early history of mankind.

In Totem and Taboo he attributed it to a primeval act of parricide. He postulated that the social contract which marked the start of organized society was the banding together of the young males in the primeval herd to kill and devour their father and share the women of the herd.

Freud thought that the customs of totemism and exogamy which are found in unconnected primitive societies commemorate this primeval crime. He felt that all men had unconsciously inherited feelings of guilt arising from their ancestor's supposed act of parricide.

In Moses And Monotheism Freud attributed to the Jews, and therefore to himself, a second extra dose of inherited guilt arising from a second ancient murder, though, by making Moses an Egyptian instead of a Hebrew, the crime became slightly less familial.

It is strange that in his two speculative studies of the origins of civilization and the origins of monotheism, Freud should have presented, in an anthropological form, two ideas which are strikingly similar to two doctrines then taught by the Catholic Church. First, that all men are cursed because of Adam's Original Sin of disobedience. Secondly, that the Jews are a people particularly accursed and set apart because they killed their Saviour and will not admit their guilt.

Freud - like the Church - sees the Jews as distinguished from other people for all time by their collective guilt of a symbolic act of murder committed by their ancestors and denied by them. But instead of the Jews killing Jesus, Freud has them kill Moses, the leader and saviour of the Jewish people and the founder of Judaism.

In his early childhood, before he was three years old, Freud was in the care of a Catholic nurse who tried to teach him Christianity. She took him to Church and taught him about hellfire. Young Jewish children who are simultaneously subjected to both Jewish and Christian instruction sometimes confuse the figure of Jesus with that of Moses ("baby Jesus" and "baby Moses".)

Later, when he went to school, Freud encountered the antisemitism of the other boys. Like all Jewish boys in a Christian environment, he must have heard and denied a thousand times over that the Jews had killed Christ, that they were a people set apart because of their deicide (parricide), that they had killed their Saviour.

As an adult Freud was impeded in his career by antisemitic discrimination. He was antipathetic to Jewish observance and belief but remained a steadfast member of the Jewish community. Some other Jewish doctors bought advancement by accepting baptism. Freud refused to do so.

Freud's writings and ideas are not particularly sympathetic to Christianity. But the theory which he advanced in his old age - at first with apprehension and then with increasing certainty - is very like that taught by the Catholic Church during his childhood.

Can it be that the Christian doctrines which Freud rejected in his youth could so dominate his thoughts in maturity as to affect his scientific writings? Is it possible that the theme of Moses And Monotheism is really a distorted version of the deicide charge and itself an example of the Return Of The Repressed? It certainly seems so.

In Moses And Monotheism Freud appears to have succeeded in resolving the inner conflict between the Judaism of his home and the Christianity of his environment in a way which satisfied his personal needs.

But when he came to write about the infancy of the Jewish people he seems to have projected tensions of his own infancy onto the history of his people.

Show business in Israel

HABIMAH NOW HAS OWN HOME

BY MOSHE RON, CJN CORRESPONDENT

For many years we have known that Gabriel Zifroni, the former editor of "Haboker" and member of the ediorial board of "Maariv" is a gifted journalist. People say he is a living encyclopaedia about everything regarding Jerusalem and has many Arab friends in East Jerusalem and in some Arab countries. As a journalist he has met many foreign journalists and statesmen; he is intelligent and has a special sense of humor. Who would have imagined Zifroni becoming an expert for modern building construction, discussing the problems of a hall in the form of a ship with a hanging roof and most accomplished accoustics?

Today, the General Manager of the National Theatre, Habima, Zifroni talks about building construction, architecture, fundaments, doors, windows, panels, illuminations, galleries, stage, stalls, theater-boxes, etc. like a journalist about news, articles, commentaries, leaders and printing matters. He thinks of each small item, has discussions with architects and workers from morning till night.

We paid a visit to the new modern Habima building in Tel Aviv in the company of the building constructor, Yehoshua Berman. With his usual humor, Zifroni told us his troubles and worries regarding the building, which should be completed by the end of the year.

For eight months the building was erected without the necessary licenses. The Habima building, which was built 30 years ago, had become old-fashioned and inadequate. Even in the sixth row you could not hear well what was being said on the stage. The cellar and stairs were built specially for the purpose of a theater. The illegal "Hagana" had for years its headquarters in the Habima building. Now Habima will have a theatre with the most modern installations.

Zifroni relates the case of the marble from Hebron needed for the theatre. Ordinarily one has to wait for it for a year. Zifroni turned to some of his Arab friends from the good old times. He visited them in Hebron and asked them for help. You know quite well that there is no connection whatsoever between art, theatre and politics, he told them. The Arabs smiled and were ready to help. It did not take a long time until the first quantities of marble arrived. There was some trouble in obtaining the transfer licenses from the Military Authorities, but Zifroni has friends everywhere.

There was a necessity to import some special building materials from abroad. Zifroni turned to his friends, Israelis and foreigners, in diplomatic circles. The material arrived in time.

Now Habima is making the final preparations for the opening ceremony of its new building at the end of the year. Zifroni plans two ceremonies. One for distinguished Israeli public and the second for famous artists and personalities from abroad, who will be invited especially for this gala event.

GABRIEL ZIFRONI

Zifroni relates about his first activity as General Manager of the Habima theatre about a year ago, to dissolve the collective of actors and stageworkers; which was responsible for everything relating to the theatre; including the fixing of the repertoire, etc. He decided to accept the offer after the Government proclaimed Habima as the National Theatre of Israel and to cover a part of its budget. He worked hard to ensure the construction of the new building, which will cost about $2 million. It will be a sample theatre in the whole of the Near East with 1,000 seats, with two stages moved by the most modern electronic installations. A special expert from abroad had been brought to ensure best accoustics in the hall.

Habima has undertaken great debts in constructing its new building. Two members of the Government -- Minister Pinhas Sapir and the Minister for Education and Culture, Zalman Aranne, and the former President of the Weizmann Institute, Meyer Weisgal, did everything to mobilize the necessary funds and to ensure that Habima, which has a very good name abroad, will soon have a modern theatre building.

Habima has lately undergone a big crisis and there was even a danger of it being closed, but the government and the ensemble have done everything to keep the theatre on its feet. They cared for a stable budget of $9 million a year and that the actors who have received up till now a meagre salary of $3,000 a month will receive better wages. The Minister of Culture, Aranne, established a special committee of 13 personalities who will care for the necessary finances and funds. We are not the only National Theatre in the world which has undergone a financial crisis -- Zifroni says. The National Theatre of England went through a similar crisis lately and the British Government came to its aid with a loan of $3 million.

The art director of Habima, David Williams, is already preparing the Habima for the new season in the new modern hall and in its small theatre. The last season in the small theatre was successful with the plays, "Aunt Lisa" by the Israeli author, Nissim Aloni, "Volpone" and "We Wait For Geda." Now Habima is performing the piece "Six Characters In Search Of An Authior" by Prandello. For the new season Habima is preparing a Chekhov performance under the management of the famous Chekhov regisseur, Mike Blackmore. The performing of Brecht pieces in Israel has lately become difficult; as the widow of Brecht is again showing her husband's plays in Israel. Israeli authors prepare a special play about the history of Habima, which may be shown at the opening gala of the new building. Dan Almagor writes a special musical for Habima. The theatre intends to perform Eli Wisel's "The Silent Jewry." In the next program there are plays of Shakespeare, Miller, Greek Classics, Racine, Lasker, Ibsen, Strindberg, etc.

After the hour of climbing stairs in the new building, I asked Zifroni: What about you renewing your writing? He looked at me smiling and asked: Who has got time to think of that . . .?

Lili Liliana, Yiddish star who appeared here recently in the Israeli comedy hit "From Israel With Laughter."

Ben Shahn's Simha Torah's motifs

Looking back

BY PETER GRADENWITZ

MUSIC FESTIVALS

The ancient Roman amphitheater of Caesarea was the scene of Israel's first music festival in 1961, and the venerable Pablo Casals, at that time 83 years old, made one of his by then rare appearances as a 'cellist. This year, now aged 92, he came again, this time not to play, but to listen and conduct part of one of his own works - called El Pessebre (The Manger), with a libretto by Joan Alavedra. Preceded by misguided protests against its alleged missioning aims, the performance, proved an overwhelming success, even though the work is hardly memorable from a musical point of view.

The program of the ninth Israel Festival of Music and Drama, to give it its real name, offered little that reflected the unique scenery and atmosphere of any of the places where performances were held, among them the Citadel of David in Jerusalem as well as the Caesarea amphitheater.

The opening at the Citadel, called My Jerusalem, was a painful experience, with its mixture of tragic, historical memories and trivial pop songs (libretto by Dan Almagor, music by Noam Sheriff).

The most Israeli offering and the best dramatic contribution formed part of the closing program in Jerusalem - the world premiere of a choreographic scene called Sin Lieth At The Door (an allegory on Cain and Abel) presented by the Batsheva Dance Company, to highly impressive musique concrete and electronic sounds by Noam Sheriff.

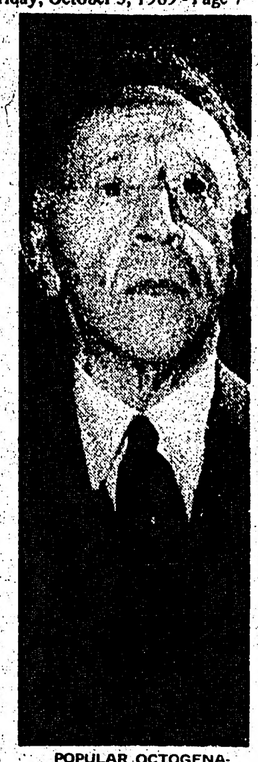
The mixed bag of participants in the festival included the National Theater of the Deaf from New York; a vocal ensemble from Brussels; the soprano Evelyn Lear, accompanied on the piano by Ruth Mense; the pianists, Claudio Arrau and Joseph Kalichstein; Narciso Yepes, who played Spanish guitar music, and the fabulous Lucero Tena, who performed dances.

Highlights were a series of evenings devoted to the music of J.S. Bach and dedicated to the memory of Israel's lamented great musician Frank Pelleg, and two concerts by the piano duo of Aloys and Alfons Kontarsky. They were the first German musicians to be officially invited to an Israeli festival.

A strange interlude was provided by the noted operatic tenor, Jan Peerce, who seemed far from being at ease in singing sacred cantatas in broken German and insecure style.

But despite some offerings of unusual interest it is felt here that the festival should lay greater stress on the country in which it is held and should also develop a distinctive character of its own.

Mr. A.Z. Propes, the initiator and administrator of the festival, should invite an artistic personality of high repute and standing to replace the cumbersome public committee supervising the festival, and devise a program much more redolent of the unique atmosphere of ancient and modern Israel.



POPULAR OCTOGENARIAN. - Arthur Rubinstein, world famous pianist, is now the rage of tout Paris.

Rubinstein recently denounced the anti Jewish policies of the government of his native Poland.

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Walter H. Berlet, Audubon lecturer, presents on Tuesday, October 8th, his feature length color film at Eaton Auditorium at 8:15 p.m.

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Proceeds are used by the Toronto Field Naturalists' Club for their educational work in the community.

NEW BILL

Spoffardi, general comedy dealing with the amusing adjustments in the lifestyles of the new suburbanites and also in the ways of the countryfolk the urbanities have displaced, comes to O'Keefe Centre Monday night, October 13th, for a two-week run. Starring is Hans Conried; play was written by Herman Shumlinn.

AT GARDENS

One of Canada's most colorful impressarios, John Lombardi, brings to Maple Leaf Gardens another star studded variety show, Sunday, October 12th, starring the famous Italian pop singer, Rita Pavone. Her latest song Zuccero (Sugar) won her an award at this year's San Remo Song Festival.

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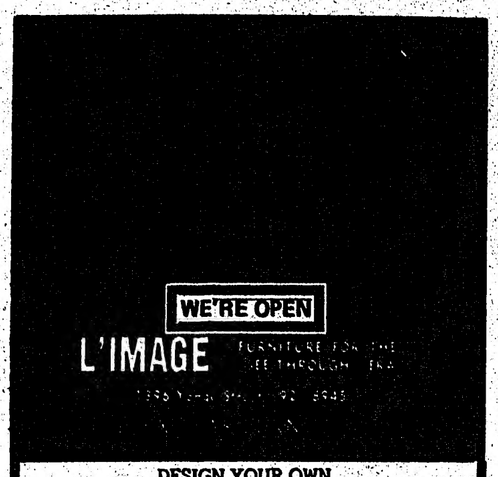

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HUMAN RELATIONS

A BROTHER WHO'S HOOKED

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QUESTION: I am a girl, 17. Until now I have been unusually close with my parents. I never had reason to be rebellious, because we usually agree on everything. I am an excellent student.

One of my brothers, 20, is a dope addict. He has always been a problem. In school, he was fresh and disobedient. My mother was constantly called in for consultations.

Once, a quarrel with him led to a push and punch. If not for my older brother, whom I adore, it would have been worse.

Although obvious to everyone else, for two years my parents refused to believe he was an addict. Finally, they did and sent him to Synanon, in California, a drug rehabilitation center. He left after three months. Because of my fear, my mother swore he wouldn't be allowed in the house.

However, he's been home for a month. Two weeks ago, we found him unconscious from an overdose. He is now trying to get back into Synanon.

I moved in with my aunt. I am seriously considering getting a job in lieu of going to college, in order to get my own apartment.

I feel rejected and extremely hurt.

ANSWER: When a youngster misbehaves or gets into serious trouble, parents will often blame society, modern customs, the bad influence of friends, or lack of sufficient authority in the schools. Deep down, however, they sense that they are partially, if not totally, responsible.

By ignoring the problems and practicing the mechanism of denial, they feel it will go away.

At the beginning, when the problem child acts up, the other children in the family sympathize with the parents, but also feel superior and better about themselves. However, as the problem continues and gets worse, their attitude changes. They see it as unfair for the one who is causing all the trouble to get so much attention and concern, while the normal and healthy ones, who bring only joy to the parents, are taken for granted.

Your fear of him is based in reality, and certainly understandable. But you may also be afraid that if your hostility should show, it would evoke the very behavior on his part which you dread so much.

You are probably also ashamed of having a sibling who is in this kind of trouble, and wonder how this will affect your social life. While your brother is home, you may feel ashamed to have friends over, especially boys who may want to date you. They may wonder whether this is a family strain, and that something may be wrong with you, too.

As long as you feel the way you do, and justifiably so, you should stay with a relative until your brother goes back to Synanon or is accepted by some other rehabilitation center. But the thought of not going on with your higher education, and getting a job so that you may have your own apartment, is only a way of punishing your parents.

Your parents should go for some psychological counseling. It would give them the insights into themselves from which they will be better able to handle themselves and your brother. This could also be very beneficial to him, and give him the strength to stay with the treatment he so sorely needs in order to recover.

When he achieves full emotional health again and returns to the family, he will then be welcomed with love from all of you. This will negate his fear that he may fail once more, and increase his strength to resist the temptation, should it ever arise again.

David Whitfield and June Peters who are appearing at the Imperial Room of the Royal York Hotel from September 29th through October 11th.

TORONTO WOMEN

TEA

A tea sponsored by the North York School for Retarded Children will be held at the home of Mrs. S. Kelner on Thursday, October 9th from 1 to 4:30 p.m. A preview of the Art to be sold will be held at the home of Mrs. A. Green from October 4th through October 7th.

GENERAL MEET

Last Wednesday evening Shaarei Tefillah Sisterhood held a general meeting at Apter Hall. The program included a book review of Chaim Potek's The Promise.

OPENING MEET

The opening meeting of the Women's Auxiliary of the Baycrest Center for Geriatric Care will be held next Wednesday afternoon in the auditorium of the Center.

Guest speaker will be Julius Hayman, national president, Zionist Organization of Canada. Tea will be served.

TOPIC

The Volunteer Woman in the Future Society was the opening topic of the morning session at an all day learnin held by Pioneer Women of Toronto last Tuesday. Speaker was Mrs. Donald W. McGibbon, 1st vice president of the Canadian Conference of the Arts, 1st vice president of the Board of Governors of Women's College Hospital.

Guest speaker for the afternoon was Shalom Lappin, third year philosophy student at York University, who spoke on: Will Our Youth Lose Its Jewish Identity In Search Of World Social Justice?

SO HE LOVES ME!

by Ruthie

Remember in, Fiddler on the Roof, how Tevya suddenly barked at Golda, "Do you love me?" And remember her shock, after so many years he should ask such a silly question? And a silly question gets a silly answer.

****

Nu, in my family I go one better. I work at it in reverse. I don't ask---I pout, "You don't love me!" Then I expect him to drop whatever he's doing and make his declaration all over again.

By now my Better Half's onto it. He doesn't even bother to answer. I get a disdainful look from the corner of his eye as he mutters to no one in particular, "Oif der elter (on her old age) she now wants to know do I love her!

"So tell me," and he continues his soliloquoy with the Almighty, "now many pay checks of mine has she collected already? And as if I don't know how, many times has she gone through my pockets! So now she says I don't love her. A mudna velt (funny world) with mudna veiber (funny wives). "God," a final gesture, "so how long can I hold out?"

****

The other day I didn't feel so well. Nothing special. Just azoi (like that). After all, can't a woman feel sick if she wants to? She needs an explanation? So it was with me like that. And why not? How many times through the years do I have to petchka (baby) him?

But how could I say something to make it look real good? Inspiration!

"Darling," I gingerly approached, and when I say, darling, his ears perk up like a puppy's because he's sure something's to follow, he knows me. "You know I never ask a favor unless I have to?" (Wish you'd see his face.) "So, since I think I'm coming down with a virus, would you please take out the garbage?"

Nu, you'd have thought I asked him to either take the elevator up to the top floor and jump off the roof or else pull a gun through his head, God forbid.

He never went in for manicures. But for him to get a speck of dust on a fingernail --- perish the thought! Sometimes er't mir tun a toiva (he'd do me a favor) and take out an empty milk carton.

Nu, this time I don't know what possessed him. Ministahm (could be) he really saw I was tired. Or, you know, when you get older, your conscience beginis to bug you a little.

So my Pride and Joy took out the garbage. Yay---he loves me!

(Copyright North American Press, 1969)

Recipe for the week

PLUM KUCHEN

2 cups sifted flour
1/4 cup sugar
1/2 tsp. salt
1/2 cup butter or parva margarine
6 plums, split or sliced
3/4 cup sugar
1 tsp. cinnamon
2 egg yolks
1 cup heavy cream

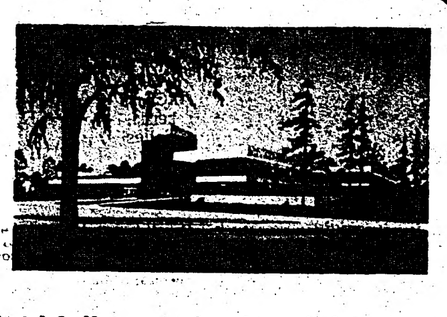
Sift the flour, sugar and salt into a bowl. Cut in butter or margarine, using a pastry blender or two knives, until mixture is the consistency of cornmeal. Pack into an ungreased square pan 9 x 9 x 2 pressing against the bottom and sides. Arrange the pricked plum halves, skin side up, in rows on top.

In a small bowl, combine sugar (3/4 cup) with cinnamon. Sprinkle sugar evenly over the fruit. Bake in a quick oven for 15 minutes at 400 deg.

In a small bowl beat the egg yolks, stir in the heavy cream. Remove the kuchen from the oven and pour the cream mixture evenly over the fruit. Return to the oven and continue baking for 30 minutes more.

Remove from oven and cool slowly and thoroughly in the baking pan. To serve, run a thin knife or spatula around the edge to loosen the crust. Cut kuchen into serving pieces and remove piece by piece. Note: If a spring form pan is available, sides may be removed and kuchen on base may be placed on serving plate. Serves 9.

שאת תורה



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